

SECULARIZATION AS A PROCESS OF LESS RELIGIOSITY

UTPAL BISWAS*

ABSTRACT:

Religion is a universal concept in every society and we had seen the religious dominant of every section of society. We born, survive and death under the religiosity. According to Emile Durkheim religion “a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden-beliefs and practices which unite in one single moral community called a church, all those adhere to them.” In Durkheim view religion have much significance for the society like bringing solidarity among the people, transform moral or social norm on the people and religion play important role for social control. In this regard he consider religion is a social act because religion acts enforce the people together (mentally or physically), in the shapes of religious function. Dominant of religion in many years ago has a very powerful, church and religious dominator control the all primary and secondary institutions of the society.

But change is the only truth of every society; it is reality that the valid knowledge, scientific discovery, modern culture, and rational tendency of modern people should be influence the decline of religiosity of the every part of our society like economic, cultural, political, and social. But it is very difficult to say that religious dominant decline of our society. On the other significance way stability for religious dominant some modification came into the religious activity and religion introduce self as a subsystem. In this article try to exploring why religiosity decline in the world and what is the main factor responsible and the process is very significance why religious dominant transform at modern society like religion self-introduce as a subsystem.

KEY WORD: RELIGIOUS DOMINANT, SCIENTIFIC KNOWLEDGE, RATIONALITY.

INTRODUCTION:

One of the most dominant and common debate origins within the sociology of religion, the debate is secularization. The term secularization was introduce by the classical sociologists Max Weber at the end of the 19th century to indicate the way by which religion embodying its organization, its guidance and its notions – would decline the affect over society and social organizations (objective secularization), as well as understanding of its member (subjective secularization). According to Peter Berger “secularization as a process by which

* Research scholar of Jadavpur University

section of society and culture detached from the controls of religious institutions and emblem". According to Prof .M.N. Srinivas "what was the formerly observed as religious is now ending to be similar and it also create a process of separation which outcome in the several aspect of society, economic, political, legal and ethical perfect growing separate in bond to each other".

Emergence of the term related to the concept of seculars that had previously been in apply for several years, not only separate the secular from the secret, but also notably to show formers dominant to and support on the later. Though the meaning related with the term secularization has changed this relationship, it declares progressing "emancipation" of the secular from the sacred. For the religious, nevertheless, it means quite the "constraint" of the religious to the religious era.

PROCESS OF SECULARIZATION:

Secularization perspective is described in many ways, but in common way secularization theory arise in three levels. Tschannen(1992) has suggested the secularization theory as a paradigm and has explained distinct "exemplars" or shared example, usual of the paradigm. Dobbeiaere (1981) has analysed the desire to differentiate the distinct levels of analysis one from another and advising convergence and divergence between existing theories. To describe the core of secularization theory, different exemplars with will be discussed here according to the level of analysis.

THE MACRO-LEVEL: SOCIETAL SECULARIZATION:

Modern society is very different along functional lines that overlay the prior forms of sectional and social class differentiation, and arise many subsystem like economy, polity, science, family and education. These subsystems are same in the sense that society has equal need of them all, but different since each performs its own particular function like production and distribution of goods and services, taking binding decisions, production of valid knowledge, procreation and mutual support and teaching. Their functional autonomy depends of course on their communication with other functional system and the environment. To guarantee these functions and to communicate with their environment, organization, political parties, research centres, families, school and universities have been established. Each of these organizations functions on the basis of its own medium money, power, truth, love, information and according to the values of its subsystem and its specific norm.

Concerning religion, these organizations maintain their autonomy and deny religiosity in the way of autonomization of subsystems, the freedom of education from religious control, the isolation of church and state, the denial of church remedies about birth control, abortion and euthanasia, the decrease of religious satisfied in literature and arts, and growth of science as an self-ruled secular viewpoint.

Consequently the religious influence is increasingly confined to the religious subsystem itself. The religious influence is increasingly confined to the religious subsystem itself. Thus the sociological explanation of societal secularization starts with the process of functional differentiation and the autonomization of the so called secular subsystems, as a consequence, religion becomes a subsystem alongside other subsystems, losing in this process its overarching claims over those other subsystem. On the global level, one could of course point of countries that are not secularized because “church and state” are not functionally differentiated- Iran, for example. But as Paine (1998) has pointed out, this is not typical of Muslim countries, there are many where politics progressively assert itself to form an independent sphere of action, which is the start of the secularization of these countries. In fact societal secularization is only the particularization of the general process of functional differentiation in the religious subsystem and is a purely descriptive concept.

THE MESO-LEVEL: ORGANIZATIONAL SECULARIZATION:

The autonomization of the so called secular subsystems allowed the development of functional rationality within organization. The country lost its religious ethos. Goals and means were evaluated on a cost efficiency basis. That typical attitude implying observation, evaluation, calculations and planning- which is based on a belief that the world is indeed calculable, controllable and predictable- is not limited to the economic system. The political system was also rationalized, leaving little room for traditional and charismatic authority, as modern states developed their rational administration. Since these economic or political organization needed ever greater number of people trained in science and rational techniques, the educational curriculum had to change. A scientific approach to the world and teaching of technical knowledge increasing replaced a religious literary formation. The consequence of such developments was the disenchantment of the world and the secularization of the subsystem.

First, disenchantment of the world consider the natural, material, social and psychological world and the human body as calculable and human made, the result of controlled planning engendered not only new function but modern, primarily logical and crucial feeling and a new knowledge.

Second, it is in the systematic relations that societalization occurs, and these relationships become secondary, formal, segmented, and utilitarian. By contrast, in the life world-family, friends and social networks- primary relations are still the binding force, they are personal, total, sympathetic, trustful and considerate. The trend toward societalization is very clear in the distribution sector, neighbourhood stores are increasingly replaced by large department stores, where interactions between customers and employees are limited to short, informative questions and exchanges of money for goods. Economic production developed large scale economic organizations in which specialization of tasks and the elimination of unnecessary movement were extensively applied. This innovation led to the development of the assembly line. The organizational world is based on impersonal role relationships, the

condition of skills and essentially formal and contractual patterns of behaviour, in which personal virtue as distinguished from role obligations is of small consequence (Wilson 1982). In such system, control is no longer based on morals and religion but has become impersonal, a matter of routine techniques and unknown officials-legal, technical, mechanized, computerized and electronic for example, speed control by unnamed cameras and video control in department stores. Thus religion has lost one of its important latent functions, as long as control was interpersonal, it was founded on religiously based mores and substantive values.

THE MICRO LEVEL: INDIVIDUAL SECULARIZATION:

The isolation of individual from religious dominant has been connected to its appropriate portion of the "private sphere". Functional differentiation has stimulated an individualization of choice, and this has had its impact on the life-world. It was produce conceivable by the detraditionalization of the life-world: ascribed role were seemly less imperative, traditions were relativized, television carried clashing image, news, plans and values into the living room, and women were emancipated from their ascribed, biological duties of motherhood and their educational level increase very positively. The "golden sixties" were not only an economic boom, giving people more freedom, more choice, less constrains, but they made possible similar claims in religious matter.

Initially the priest had the central role and used standardized formulae, which he knew and understood, creating a distance between daily life and the afterlife. Formerly, rituals centred on the life to come and the mystery surrounding it, whereas now rituals are centred upon the deceased: his life, loves, friendships and accomplishments: the text read and the songs and music played were chosen by the family with reference to the deceased. If religious texts and hymns were used, they were chosen to express the qualities of the deceased and not because they refer to God. Therefore the micro level, secularization is defined as declining religiosity and a change in motivation in the use of religious rites: from a traditional religious reference to a secularly motivated used.

CONCLUSION:

Andre Beteille believed that no modern society can, as whole, afford to dispense with either secular ideas and institutions or religious beliefs and practices. The massive growth of technology, the emergence of different organizations for the production and distribution of goods and services, and the expansion of administrative bureaucracies based on impersonal rules led to the decline of many ritual observances, but all religious beliefs and values did not dwindle. Religious tolerance and respect for religion continue to remain as a fundamental component of any culture that has a prominent place in civil society. For example, in a country like India, where historical and demographic consideration requires the coexistence of communities professing and practicing distinct faith and rites, secular institutions are difficult to sustain, but they are no less indispensable for that reason. Their

survival depends on the culture of activity and the state alone cannot sustain that culture. Under these circumstances the progress of secularization has been highly uneven and secular institutions have had only a limited success in acquiring a firm foundation.

REFERENCE:

1. Berger, P. 1967. *The sacred canopy: Elements of a sociological theory of religion*. Garden City, NY: Doubleday Anchor.
2. Beyer, P. 1994. *Religion and globalization*. London: Sage.
3. Bruce, S. 1996. *Religion in the Modern World. From Cathedrals to Cults*. Oxford: Oxford University press.
4. Dobbelaere, K. 1981. *Secularization: A multi-dimensional concept*.
5. Luckmann, T. 1967. *The invisible religion: The problem of religion in modern societies*. New York: Macmillan.
6. Martin, D. 1979. *A general theory of secularization*. Oxford: Blackwell.
7. Robertson, R. 1992. *Globalization: Social theory and global culture*. London: Sage.
8. S. Ferdinando, and S. Ruby. 2013. *The Sociology of Religion in India, Past Present and Future*. Abhijit Publication, New Delhi.
9. Stark, R, and W. S. Bainbridge. 1985. *The future of religion: Secularization, revival and cult formation*. Berkeley: University of California press.
10. Verweij, J, P. Ester and R. Nauta. 1997. *Secularization as an economic and cultural phenomenon: A cross-national analysis: Journal for Scientific Study of Religion*.